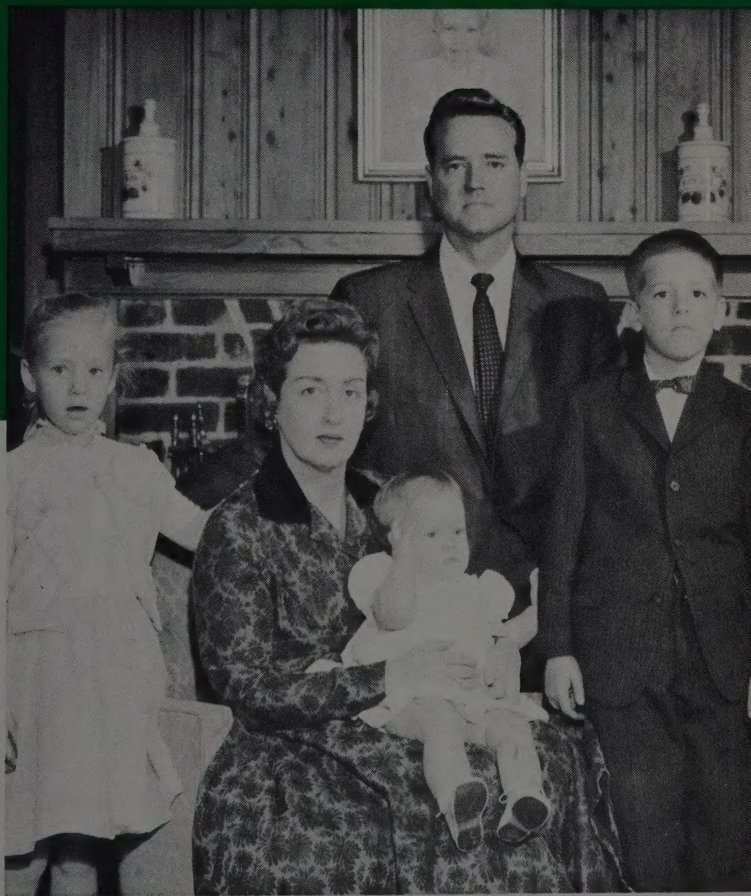


The LUTHERAN



GOVERNOR'S FAMILY

Ernest Hollings of South Carolina Synod was elected



Good Housekeeping

MARY ROSS gazed wistfully at the pictures in the magazine. How beautiful the homes looked, she thought as she turned the pages. The drapes, the furniture, the rugs were all so attractive with a perfect blending of color.

SHE LET her eyes wander around the room. Though clean and neat, it definitely did not look like those in the magazine. The furniture showed signs of wear. The carpet was beginning to get thin, especially where the children's feet raced across it. As she picked up the dust mop, Mary couldn't help wondering if any children ever lived in those homes pictured in the magazine.

When Mrs. Hopkins stopped in later that afternoon to discuss the program for the women's meeting at the church, Mary

felt apologetic. The pictures in the magazine were fresh in her mind as little Mary started building a wooden-block train practically under their feet. "I wish I could keep things in better order," Mary explained. "I was looking at some of the homes in the magazine this afternoon and I started wondering if ever I can keep this place in order."

MRS. HOPKINS had four children of her own—all now grown and gone from home. She sniffed at Mary's apologetic attitude. "A house is made for children," Mrs. Hopkins observed as she patted Mark's head, "and not children for a house. Maybe those beautiful homes in the magazine would be happier if some children romped through them."

—ROBERT H. THURAU

The LUTHERAN

News Magazine of the United Lutheran Church in America

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COVER PICTURE. Ernest F. Hollings, newly elected governor of South Carolina, is a member of United Lutheran Church Board of Pensions, was delegate to Dayton convention. See page 50.

Foreign policy attacked at church conference in Cleveland . . . TV programs said to have better ethics than sermons . . . TALC name stays

THE CHURCH IN THE NEW

Dulles outlines policy

The United States adheres to "certain well-defined basic principles" in its relations with other nations, Secretary of State John Foster Dulles told an audience of churchmen in Cleveland last month. Peace can't be achieved by appeasing aggressors or by retreating when force threatens, Mr. Dulles said, and Americans would not tolerate an "erratic and shift" foreign policy.

In a vigorous defense of present policy, Mr. Dulles told 1,500 churchmen at the 5th World Order Study Conference sponsored by the National Council of Churches' Department of International Affairs that "maneuvers of expediency" and "power politics" could not bring peace. He saw future hope for peace in changes in Communist countries and advocated international control of the polar regions, outer space, and atomic power.

New nations are a "special prey of international communism," the Secretary said, supporting a powerful military establishment as a shield of freedom both for the U.S. and for other free nations.

Flexibility asked

Prolonged applause which followed Mr. Dulles' address at a public meeting in the Music Hall led the Secretary to comment that he was "homesick" and wished he could again participate in the working sessions of the conference. Mr. Dulles was a leader in NCC affairs before entering the Eisenhower cabinet in 1953 and had for years been chairman of the Commission on a Just and Durable Peace.

As the conference went about its business, it became evident that the ovation had been a personal tribute to Mr. Dulles rather than a blanket endorsement of his policies.

The mood was set in the keynote speech, given by Bishop G. Bromley Oxnam of Washington, chairman of the Council of Bishops of the Methodist Church. Bishop Oxnam said "something is fundamentally wrong" with a foreign policy that "seems to keep us permanently in a posture of belligerency" toward Red China and "isolates us from one-quarter of the human race."

"Let the hysterical stay under the bed as they search for Communists," Bishop Oxnam continued. He urged that Russians be encouraged to visit the U.S. "by the tens of thousands" and that we "try the handclasp instead of the finger print." Policy based on "fear of communism" rather than on "faith in freedom" is faulty, he said.

Heading for disaster?

From the same platform where Mr. Dulles spoke, Thomas K. Finletter of New York, former Secretary of the Air Force, charged one night later that U.S. policy is "lagging behind swiftly moving world conditions" and in danger of carrying the nation "inevitably toward disaster." Communist gains in industrial and military power require the end of "power



CHURCH LEADERS AT CLEVELAND CONFERENCE

Secretary Dulles; Dr. Edwin Dahlberg, National Council president; and the Hon. Ernest Gross, conference chairman, chat before secretary's foreign policy speech

politics" as a solution to world problems, he declared.

Ultimate goal of foreign policy should be to "exclude war forever," he said. He urged co-existence with Communist lands, recognition of Red China, adoption of a full-scale disarmament plan, increased foreign aid and efforts to lessen international tensions. "We had better get busy with our minds and our character to do everything that lies within our power to save ourselves and the world from the war which looms so menacingly before us," Mr. Finletter said.

Study groups made up of the 600 delegates attending the conference worked in reports on current issues, such as human rights, rapid social change, the armament race, and other problems of the nuclear-space age. Plans called for a consensus of opinion to be drawn up from the findings of the groups and issued as a message from the conference.

Sittler chides churches

There's more understanding of man's ethical problems in a television Western

like *Gunsmoke* than there is in most sermons, Dr. Joseph Sittler of the University of Chicago's Federated Theological Faculty said last week. The Lutheran theologian addressed the annual meeting of the NCC's Division of Christian Life and Work at Cleveland.

The church faces increasing difficulty in becoming part of the life of "the man in the street," Dr. Sittler declared. He said church history and symbols no longer "penetrate into the ambiguities of man's daily life and his thinking." Efforts to understand the church's message and meaning are coming from outside the churches, he continued, citing the television show and various modern plays which "dramatize the human condition."

Political conflict and disagreement is a healthy part of life in a democracy, Dr. William Lee Miller of Yale Divinity School told the same gathering. Protestant churches should help overcome the "negative attitude" prevalent in the U.S. toward politics and political life, he urged. When the churches have "real understanding of the value of controversy and

of the checks and balances" between political parties they can do a "tremendous job" in seeing that "no one political philosophy has unrestrained power," Dr. Miller said.

Nuns may teach

When an Ohio school district faced a critical shortage of space, it leased a Roman Catholic parochial school building and engaged the nuns as teachers. Protestant clergymen protested to Prosecuting Attorney Randolph Metcalf of Washington County, who referred the complaint to State Attorney General William Saxbe.

Mr. Saxbe ruled that a public school board may employ persons of any faith or no faith to teach as long as they are properly certified. Nuns may wear religious habits while teaching, he ruled, because the wearing of distinctive religious garb "does not amount to the teaching of religious doctrine which the law forbids."

Protest meetings held

Mr. Saxbe's ruling was criticized at protest meetings held in Cleveland and Toledo under sponsorship of Protestants and Other Americans United for Separation of Church and State. At Cleveland, 700 persons heard Dr. William A. Cook, Cincinnati educator, declare that the rights of children were more important than the rights of the nuns.

"If a nun were to obey the ruling not to teach the Catholic religion she would betray her own sectarian obligation . . . Her garb will teach it, her rosary will teach it, the crucifix on her desk will teach it, and her words will teach it, too," Dr. Cook said. "This is really better for the Roman Catholic Church than parochial schools supported by tax funds because one does not have the buildings to worry about and one also has the Prot-

estant and Jewish children as objects for conversions."

He urged that the issue be raised again with the newly elected attorney general, Mark McElroy, who defeated Mr. Saxbe in last month's election, and taken to the courts if his ruling favors nuns as public school teachers.

Name stays the same

The new Lutheran body that will be formed by the merger of the American Evangelical and United Evangelical Lutheran churches will retain the name originally chosen for it—The American Lutheran Church. An effort to change the name to The United Evangelical Lutheran Church was beaten by 18-9 vote at a meeting of the Joint Union Commission in Chicago last month. In compliance with convention actions, ELC commissioners voted for the change, while ALC and UELC voted against it. UELC delegates thus opposed a continuation of their own name. The UELC is smallest of the three groups which will comprise new 2-million-member church.



HEADING COMMISSION planning the proposed American Lutheran Church are Drs. T. M. Sogge, William Larsen, and W. L. Young.

The debate and action on the name change were the major items of interest at the JUC meeting. With the constitution approved and the merger convention set for April, 1960, at Minneapolis, the headquarters city for the new body, commissioners engaged in preliminary selections of the 150 nominees for boards, commissions and standing committees of the new church. Chosen to guide the JUC for its fifth and final biennium were Dr. Tillman M. Sogge, professor at St. Olaf College, chairman; Dr. William Larsen, UELC president, vice chairman; and Dr. William L. Young, ALC official, secretary.

Behnken will run again

In an unprecedented action Dr. John W. Behnken, president since 1935 of the Lutheran Church—Missouri Synod, announced that he would next year be a candidate for a ninth three-year term as head of the nation's second largest Lutheran body.

The churchman, who will be 75 next March, said he would accept re-election by the synod's triennial convention "if the Lord grants me health and through the delegates to our San Francisco convention next June asks me to serve." He said the announcement was made in response to numerous requests. Before his tenure as synod president, Dr. Behnken served for 27 years as pastor of Trinity Church, Houston, Texas.

Membership seen doubled

Membership in the Missouri Synod will top 4.3 million in 25 years, the Rev. Walter F. Wolbrecht, executive secretary, predicted at a meeting of the synod's Board for Higher Education at Milwaukee. He foresaw that the Georgia-Florida district would become the synod's largest, surpassing those in the Midwest where

its main strength now lies. To handle the membership gain, the synod would have to produce 650 pastors and 2,000 teachers annually by 1982, he said.

At the same time, the church's Board of Directors announced a stepped-up recruitment program for pastors and teachers. It approved a \$3.5 construction and remodeling program for expansion of campus facilities at seven colleges and two seminaries. Funds would be used mainly for dormitories and classroom buildings.

Pastors' confidences protected

Last year a Tennessee student pastor was convicted but later pardoned by Gov. Frank Clement because he refused to divulge at a divorce trial information given to him in confidence. Realizing that clergymen lacked legal protection for confidences entrusted to them in counseling or in pastoral relationships, church groups moved to plug the legal loophole.

In Tennessee and South Carolina, state Baptist conventions asked legislatures to enact laws protecting "ministers, pastors, priests or rabbis" in such situations. The District of Columbia clergy asked Congress to grant similar immunity.

At the United Lutheran Board of Social Missions meeting in New York last month, Social Action Secretary Rufus Cornelsen introduced a resolution which asked the ULC Executive Board to act to protect pastors from being "compelled in any court or to any public officer, in any way, to reveal any confidential confessional matters disclosed to him in his professional capacity."

Because pastoral relationships in the ULC are with synods only, Dr. Franklin Clark Fry responded that the Executive Board would study the proposal and pass it along to the Council of Synodical

Presidents which meets in Cleveland in March.

Mosque in Oslo opposed

The Mohammedan Mission to Scandinavia plans to erect a mosque in Norway's capital city of Oslo, it was announced last month. The temple would serve as a center for Moslems in the northern countries of Europe. Earlier plans had called for its construction in Stockholm, but it was switched to Norway for reasons of currency exchange.

Moslem missions in the Scandinavian lands have been "most encouraging," reported Kamal Yousof of Pakistan, missionary of the Ahmadiyya Movement. He said seven Swedes and one Norwegian had been converted to Islam in two years.

Norway's Christian newspaper *Vart Land* expressed dismay over the Moslem invasion. Christian people should not be satisfied with protests, but should take up the challenge with "the pure weapons of the Spirit," the paper urged. Moslems weren't likely to make much headway in Lutheran Scandinavia, the paper said, "but on the other hand one must be careful of prophesying anything. The religiously indifferent masses may be stirred and will then constitute a sadly great mission field in so-called Christian Europe."

No "Fathers" for Archbishop

The practice of addressing Episcopal clergymen as "Father" does not appeal to Dr. Geoffrey Francis Fisher, Archbishop of Canterbury. Speaking to a diocesan conference at Canterbury, he said that he hoped to introduce a "new fashion" of calling all clergymen "Brother."

"I have been perplexed for a long time about what to call them," he said. "This morning, in the cathedral, I decided to

call them 'Brother,' because I will not call these brothers of mine 'Father.' Also, you can properly call a layman 'Brother.'"

Belgians agree on schools

A century-long argument over public or Roman Catholic education in Belgium had been sharpened three years ago when the government reduced subsidies to Roman Catholic schools. It also expanded the public school system. Church authorities had responded by charging the government with "denial of equal rights for Catholic schools." The issue figured strongly in Belgian elections earlier this year, with huge mass meetings held to demand restoration of government payments to Roman Catholic schools. In several cases riots took place between supporters of the Socialist regime and the Social Christian (Roman Catholic) Party.

This month a promise of an end to the conflict came as committees representing the country's three major political parties arrived at a compromise agreement. Subsidies would make possible free education in state or religious schools on the kindergarten, primary and secondary levels. Diplomas of Roman Catholic high schools would be recognized, thus enabling graduates to get government jobs now reserved for bearers of government-approved diplomas. State schools would be expanded, but would provide optional two-hour-weekly courses of Roman Catholic religious instruction.

Wants to measure power of prayer

A scientific study of the power of prayer was proposed to the American Sociological Society at its recent convention in Seattle. Prof. Stuart C. Dodd of the University of Washington suggested that 10,000 sick people be studied. Pray-



U.S. AMBASSADOR to the United Nations, Henry Cabot Lodge, gets copy of poster being widely displayed as reminder of Worldwide Bible Reading Program from Thanksgiving to Christmas. At right is Dr. James Z. Nettinga, who is secretary of the American Bible Society

ers would be offered for half, while others with similar ailments would not have their recovery sought by prayer, the professor proposed. Some would know whether or not they were being prayed for, but others would be kept in ignorance.

The study would "demonstrate the results of prayer" and reveal "which types of prayer are most effective," Prof. Dodd said.

The organization took no action on the proposal.

Time for thinking needed

Church officials should set aside two hours a week to do nothing but think and plan, a management consultant advised the synod presidents of the Evangelical and Reformed Church at their annual conference in Cleveland. Al-

though a part of the new United Church of Christ, the E & R group still maintains its separate organization.

William Klippert of Akron, Ohio, said the task of church executives was to "organize, delegate, execute, perform and review." To do this effectively, they must set aside time to plan their work, he pointed out.

Improved pension plans had resulted in a drop in retirement age of the denomination's pastors from 71.6 years to 69.7, the group was told. A committee recommended that no compulsory retirement age be set for pastors, but that congregational committees review annually with pastors 65 and older the ability and advisability of continued service. This program would encourage congregations to call as pastors men advanced in years, the report said.

And so forth

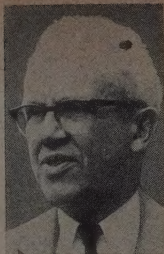
October church construction starts zoomed to a new record total of \$81 million, the Departments of Commerce and Labor reported in Washington. Year's total reached \$704 million, indicating that effects of the recent business recession have been shaken off, the departments said.

Australia's Presbyterian Church heard a report at its general assembly which called Freemasonry "sub-Christian" and said it must "never be accepted as a substitute for Christian belief." A year-long study by a special commission pointed out that demands and duties of lodge membership compete with those of the church.

Finland's Lutheran Church reports 4,028,089 members, about 93 per cent of the country's population, according to a recent census.

WASHINGTON

By ROBERT VAN DEUSEN



THE RIGHT TO TEACH

EACH YEAR the Roman Catholic hierarchy in the United States issues a public statement at its annual conference. This year's message, dealing with the church's right to teach, made headlines.

The statement was thoughtful and articulate in dealing with the church's struggle against materialism and secularism. If "the church" had referred to the whole Christian church, most Protestants would be able to agree with two-thirds of the message.

The final third was the controversial section of the document, dealing with the application of Christian truth in such matters as contraception, divorce, and parochial education. Here the Roman Catholic Church claimed the right "to legislate for the consciences of her children" and to apply imperatives of divine law "for the moral governance of mankind."

We agree

MUCH OF the basic philosophy is sound, if it is applied to the Christian church as a whole. Here are some quotes:

"The Church proclaims her right to teach . . . not as a privilege which may or may not be accorded to her by any temporal authority, but as a power vested in her directly by her Divine Founder."

"The Church cannot admit that any earthly power can deprive her of her right to teach. That right inheres in her very nature as an autonomous society,

one whose constitution is altogether independent of the state."

"In the natural order, the Church's right to exist and to teach has its roots in man's freedom, an essential attribute of his nature, the sanctity and inviolability of which has long been recognized as a fundamental of western civilization."

"The subversion of human freedom has almost invariably begun with the restriction or denial of the right of the Church to teach . . . Once the Church has been muzzled, other freedoms fall prey to those powers which would darken the mind and control the will of men."

We disagree

WHERE WE must part company with the "message of the bishops" is in its claim that the Roman Catholic Church has the right not only to proclaim its "dogmatic truth" to its members but also to set the moral standards which are "binding upon all men."

Every church has the right and the responsibility to voice the demands of the moral law which apply to society as a whole. But the use of coercion by a church in the application of moral principles to those outside its membership is not justified. When a church uses pressure tactics to enforce acceptance of standards and practices which are opposed by many individuals and groups it has gone beyond its teaching function.

The final paragraph gave an insight into one phase of the long-range strategy of the Roman Catholic Church. It expressed gratitude for "those astonishing developments in the field of communication which render it possible for her voice to be heard and her truth to be pondered by far greater numbers than ever before in her long history. She is fully confident that her truth, fully known, will bring forth its fruits in the hearts of men."

EVERYBODY WENT TO CHURCH

Betty hesitated about asking her guests to go along, but things turned out very well

By FRANCES SWARBRICK



THEY WOULDN'T be able to go to church Sunday. That was certain, Betty thought, as she planned the menu. Anybody that had ever seen them trying to entertain themselves and three children ready to go to church on Sunday morning would know that it couldn't happen when there was no company.

Beside, Nick and Frieda were not church-goers. And when guests were coming from so far for just Saturday night and Sunday, one could hardly go away and leave them.

It would be the first time they'd missed church since they'd joined the church, Betty thought. It was too bad. But after all, she had to cook a decent meal for company.

Betty paged through the cookbook looking for something unique to serve, but she couldn't get Sunday morning off her mind. It was strange. Before they had decided going to church, Sunday mornings had slipped by as if they weren't there—getting late, getting breakfast as the family quarrels over the Sunday comics, cleaning the dishes, and Sunday morning gone. Now it was a mad rush, but she felt like they got something for it.

BETTY DECIDED that they wouldn't dare tell Nick and Frieda that they had joined a church. It would be hard not mentioning it, because when they got together they were used to discussing everything that had happened to them. But she could hear Nick, with his ready ridicule—"Observe the new church members—home in bed on Sunday morning as usual!"

They would just have to be careful not to say anything at all about their church activities or they would be in for a razzing. Then it struck Betty how false and deceitful that would seem. Not only that—it would be like saying, "I do not know the Man."

They would just have to find some way of getting to church, after all. Betty already felt guilty enough; she remembered, for refusing to help with evangelism calls the previous week. She just hadn't been able to bring herself to go out and talk to strangers about the church. It would be so unnatural for her. She knew she would make a fool of herself. The most she had done was come one night and make coffee for the visi-

tors. Then she had felt uneasy the next Sunday when the pastor had talked about "witnessing" and "sharing."

Well, at least she wasn't going to have this added burden on her conscience of hiding her church membership. After all, she recalled, she had visited in the homes of church people herself, Catholics, for example, and they hadn't let company stop them from going to church. They had invited the guests to go with them or stay at home, as they chose, and no one had thought they were queer for it; but rather had commented, "So-and-so certainly is devout." Did her religion mean less to her?

She began to look through the cookbook for dishes that could be prepared ahead of time.

WHEN DAVE heard Betty's suggestion he was dubious. "How will you manage the dinner?" he asked. "I can't picture Nick in church. How will they feel if we go away and leave them here? But go ahead, we'll see how it works out."

When Nick and Frieda heard Betty's suggestion they were politely co-operative. They replied that their two children would like to go to Sunday school, as they had been asking to go, but that they would stay behind and watch the dinner.

Betty had been careful to prepare as much of the dinner as she could before

the company arrived. She had the children's clothes and her own all laid out to the last sock and hair ribbon. Sunday morning she put the ham in the oven soon as she got up. She got breakfast and then had time to help Frieda dress her children.

Things had never gone so smoothly. Dave took the children to Sunday school and Betty and Frieda had time for another cup of coffee before it was time to get ready for church. When it was time to get ready Frieda and Nick decided they would go along after all.

IT WAS HARD to tell what Nick and Frieda thought about the service. Were they impressed, or did they find it boring?

Later when they were eating dinner it seemed natural to talk about the church and its activities. Betty told about the calls the lay visitors had been making and how she had served coffee. Nick talked about the men working almost every night to landscape the church lawn.

That night when the guests were gone and Betty was in bed she felt content once with the way things had gone. No one had said anything sarcastic at all. In fact, Frieda had said before they left to think it's wonderful you're going to church. I wish we were doing the same.

The seed had been sown and watered. It was for God to give the increase.



THERE IS A STORY about the altar painting in the chapel of the Lutheran Church House in New York City. Christ's ascension into heaven is the subject. Before the work had been hung, it was noticed that twelve disciples were attending Christ. The artist forgot Judas Iscariot was no longer alive!

To correct his mistake he put in the place of Judas an angel—a messenger of Christ. The angel was painted into the scene so skillfully that no trace of Judas can be detected.

Without realizing it the artist has created a parable. How much richer our lives would be if they were retouched to erase the Judas in us by becoming messengers of Christ!

—M. M. R.

THE KLOSS FAMILY SITUATION CHANGED



TWO BABIES BLIND FROM BIRTH CHANGED A
PROFESSOR'S PLANS FOR HIS LIFE WORK . . .

By BETTY LAWRENCE

OF EVERY 500 PEOPLE in America, one is blind. So the statistics state. If there is any one handicap that makes people's problems pop out on their sleeves, it is blindness.

We people who can see are usually awfully sorry for the blind. We want to make things easy for them. We want to make up to them. What we really do is actually hold back their progression toward a normal life. All this I learned in one day at the Western Pennsylvania School for Blind Children, Pittsburgh, Pennsylvania.

Dr. Alton G. Kloss, superintendent of

the school, has seen his life completely changed by blindness. Once in the field of education for the sighted, he is now guiding the education of blind children.

TEN YEARS AGO Dr. Kloss was director of admissions at Thiel College in Greenville, Pennsylvania, and definitely headed toward a college presidency. Life was just fine. He had his wife, Virginia, and daughter Joyce, aged two. Twins were due in July. Alton had arranged to spend a year at the University of Pittsburgh to earn his doctorate. His dissertation was planned as dealing with "Education in the Christian College."

And then the fragile, crystal ball that is life shattered. Eric and Alan were born prematurely in April, and were immediately numbered among that tragic group of 10,000 babies who were given life-saving sight-destroying oxygen. Within three months' time the Klosses knew that their twin boys were destined to go through life totally blind. The technical term for this type of sight-loss is retrolental fibroplasia. Today medical science has learned how to give just enough oxygen to keep premature babies alive without destroying sight. But when the Kloss children were born, this knowledge was still in the future.

Alton took his year at Pitt, but the dissertation had been changed. It now read: "Education of Blind Children." The years in a Christian college had taught the Kloss family that a life of service was the only life that counted. They now set out to find the best way of raising blind children. And in so doing, a new, wide world of service opened up.

IN FAST-MOVING SEQUENCE, Alton found that the superintendent of the school for blind children was preparing to retire and that he himself was being considered for the job. With head swimming with plans, 16 months after the twins' birth, he stepped into the superintendency.

Dr. Kloss immediately proposed and got underway a \$2.5 million building program which included complete modernization throughout, plus plant expansion which brought a new junior-senior high school. "Because they are blind," said Alton, "is no reason to force these children to live under antiquated, unlovely conditions. They may not be able to see, but they can certainly 'feel' their surroundings. And who wants to feel gloomy?"



Blind children have happy school days

The school is entirely free to all who need it from 31 counties of western Pennsylvania. It provides room, board, and education, regardless of race or religion. Each summer a two weeks' course is given to parents of children who will be entering the school in September.

The training program for mothers is considered highly essential. Here they live-in, and completely absorb the atmosphere of the school. Fathers are welcome, too, but they are usually bread-winning. The parents will carry away a picture of the rooms, the handbook of the program, and the workers so that when the time comes when they must leave their blind child (never an emergency time) they will leave him to something familiar and trusted.

THEY BRING the little four-year-old to a new building which has been architecturally designed to "feel like a harbor." There is no more walking six or eight times around the block, steeling themselves against the agonizing separation from the child. The harbor effect is for the parent, so that his hand, firm on the child's, will convey "safe-haven"



New buildings were constructed . . . Who wants to feel gloomy?

ad of fright, hesitancy, and withdrawal. The building actually has an unspoken "come unto me" appeal that is beautiful to see.

Four-year-old blind children need only "helps." The stairs have five abrasive strips across the top and bottom steps, telling the child, by "feel" when he begins and when he has arrived.

The dormitories have beautiful clothes closets across one wall. Each door has a different knob in fascinating varieties. Round-round, flat-round, bubble-round and into as many kinds of round as the designer could imagine! Plus all the rare varieties, plus oblongs, metals, plastics and woods. The child has but to feel, and he knows which closet is his! Age seven, and the child graduates from helps. They are no longer necessary to him. He has learned to walk confidently up and down stairs, in and out of rooms. He now starts school.

RELIGION, says Dr. Kloss, is a very necessary part of any child's growing up. The entire school goes to chapel each morning before classes. The blind child counts his blessings too!

Nancy and Dr. Kloss encourage fun at the school. A happy and contented child naturally bubbles over. This, however, often proves startling to visitors who are little to laugh at in a school for the blind. Once a photographer's flashbulb

went off unexpectedly during a reception at the school. One woman, thoroughly startled, said, "Oh, that almost blinded me!" One small resident standing beside her said dryly, "Lady, you couldn't be in a better place!"

And those irrepressible teen-agers! They kid each other unmercifully about their "blind" dates!

Nancy says, "We teach them to live with what they have, and live it well."

"Bad" children? Yes, indeed. "We have even had to expel some," says Dr. Kloss. "Not many, but some." "We teach them to live in the real world, never a false world. And a false world is one where a blind child would be allowed to grow up doing exactly as he pleased at all times." So, when they put marbles down the toilet, they are disciplined!

IT IS THRILLING to see the positive side of blindness, and really too bad that the negative side is the one the public insists on seeing. Blind children are just as ingenious and smart as sighted children! Take the little girl who went downtown for the first time with her instructor. She would be graded, and it would take many trips before she would "pass." A big city's downtown is usually a chore for sighted people, but this little imp came back with an astonishing passing grade on the first try! "You were peeking," quipped the instructor. "How on



Blind woman bakes good cake

earth did you know when and how I would turn?" "Easy," she said, "your shoes squeaked!"

DR. KLOSS is so obsessed with the need

to make these blind grow up normal living in a real world, that almost his favorite story is this: the happiest day of a prominent Pittsburgh attorney's life was the day he was roundly "cussed" on a downtown street. He had walked into a belligerent man who proceeded in uncertain terms to tell the attorney what he thought of him. The blind man walked on up Pittsburgh's Fifth Avenue, his head swimming with joy. He had walked and acted so normally that the other man had not realized he was abusing a blind man! He blessed the man who cursed him!

The school is turning out "normal" attorneys, social workers, Home Economics teachers, switchboard operators, ministers, drill press operators, X-ray technicians, film developers. Years ago piano tuning was one of the very few ways in which the blind could make a living!

Alton Kloss, ex-Christian college educator, is teaching the blind that the only one they need lean on is God!



"But Norman Vincent Peale doesn't have to eat here"



MATTI JOENSUU looks very young to "Secretary of Family Affairs," as the counseling service of the Lutheran church in Finland is called. This service is young too. Like much else that has grown out of human need, it had its beginning during the war.

"We had five horrible years," Pastor Joensuu told me. "Much of our country was destroyed. Among our population of four million, we lost 100,000 men. Our families were disrupted. When the war was over, we had even more problems to face. Many soldiers returning to civilian life had no jobs. Housing was practically nonexistent. It was difficult, even for those with extraordinary courage, to build a life for themselves out of the ruins."

"So the war was primarily responsible for creating this service that the church now renders?"

"We would have found the need in time, but the war brought it into sharp focus and gave it impetus."

"DIVORCES

AREN'T NECESSARY"

Marriage break-ups were zooming in Finland after the war. The church was obligated to do something

By VIENO JOHNSON

"Were you assigned especially to this field of service?"

"Not in the beginning. I was just another chaplain in the army. I was 27 years old at the time, stationed in Tampere—the second largest city in Finland—and an important enemy target. Here, the need first became evident.

"We shared the same foxholes and the same rations as the men—sometimes pea soup three times a day. Even for the army there were no potatoes—which we Finns usually count on for almost every meal. But the men got to know us better than Finns had ever known their pastors. In the foxholes, sharing that pea soup, they recognized us as fellow-human beings—not men to be feared and respected from a distance.

"The men learned to trust us. When they saw that we understood them as people, they began to come to us with their problems. But, most important of all, we pastors changed our attitudes toward our people. As a result we were made to see our postwar duties in a new light.

"OFTEN THE men's problems were concerned with their emotional life. They had been away from their wives for four or five years. Some of them had fallen

in love with other women. Or their wives wrote that they had found new interests and would like to terminate the marriage. Divorces throughout Finland tripled. There were so many men with so many problems that I was swamped. I had had no preparation for the work that I felt I was required to do, but I learned to be a good listener. Beyond that I was at a loss to know just how I could help."

"But the Lord showed me the light that I was to follow. One day a woman from Tampere came to see me. Her husband was in southeast Finland during the big push at the end of the war. I don't know how she happened to come to me. Perhaps she heard that I was a good listener.

was over and had no more meaning for her. 'It's just one of those things that happens, I guess,' she said.

"Now I want very much to be the one to tell my husband before he finds it out from someone else. If he can forgive me I would like to continue our marriage. She did not want to write to him because she felt that it would be brutal and might have bad consequences. But she was quite willing to talk to her husband if this could be arranged.

"With this woman's permission, I wrote to her husband's company commander. I explained the situation to him. Would it be possible for this man to be sent to Tampere on some mission so he might see his wife?

COUNSELOR AT WORK **Pastor Risto Nivari**



"I haven't seen my husband for several years and I am pregnant,' were her first words. 'Moreover, I am an unbeliever, but I must talk to someone.' She went on to tell me that the affair that was responsible for her condition

"This was arranged. She was able to tell her story to her husband herself. He forgave her and they decided that it was worth the effort to begin again to build their marriage. This small success gave me courage.

"The war ended in Finland in 1944 but the next year was chaotic too. I was assigned to the Tampere parish as assistant pastor. People continued to come to me with their problems. I felt that I did not have the preparation I needed for the responsibility I had to take. Yet there was no one else and I was willing to do what I could.

"Divorces continued to be on the increase—to nearly four times what they were before the war. And there were those who were willing to exploit the people. Advertisements appeared daily in the newspapers: DIVORCE POSSIBLE. CHEAP."

"How could you combat that?"

"I wasn't sure but I had to do something. So I also advertised in the papers: DIVORCE IS NOT NECESSARY. HELP IS AVAILABLE. I included my telephone number and address. It was a case of fools rushing in where angels fear to tread. Perhaps the Lord was showing me the way, because people came in great numbers. I was so overwhelmed by troubled people that I had no time for my regular pastoral duties.

"In 1945 I was assigned exclusively to this work in Tampere."

"How about the rest of the country?"

"I wasn't the only one to find this need. In Helsinki, thirty young pastors who had, also, served in the army formed the Christian Service Center (*Kristillinen Palvelus Keskus*). They took turns counseling in the evenings, in addition to their regular pastoral duties.

"Here, too, the men who had come to know their chaplains in the army came in such numbers that these pastors were overwhelmed. They had the help of a psychiatrist and an attorney, as consultants, as I did in Tampere. There were situations that required legal counsel. There were those who needed psychiatric

help. We have continued to have these consultants in all the counseling services throughout Finland.

"Finally it became evident to everyone that our work could not be carried on as a sideline. In 1949 I was called to Helsinki to take charge of the counseling services for the church throughout Finland.

"On the national level we now have a committee for family affairs of the church. This committee acts as the administrative board of family counseling and family education. The bishop of Mikkeli, Dr. Martti Simojoki, is chairman. Members of the committee include the president of the supreme administrative court, a professor of psychology, a professor of sociology, a psychiatrist.

"Besides Helsinki and Tampere, we now have counseling centers in Turku, Lahti, Oulu, and Kotka. This year we opened a new one in Rovaniemi, in Finnish Lapland. As in so many professional fields today, our biggest problem is lack of adequately trained personnel. They are selected from among the clergy, psychologists, and social workers.

"We aim to have two meetings a year for the personnel throughout Finland, lasting a week. When this is impossible, we have a three-day seminar. One of my jobs is to supervise the centers throughout Finland, each of which I try to visit once a month."

"What about the small parishes like Hollola?" I asked, remembering this 600-year-old church that I had attended on the previous Sunday.

"That's near Lahti so we ask the pastor there to send those he cannot help to this counseling center. While we have seven of these centers throughout Finland, they are not enough. Four more are to be established as soon as more personnel has been trained. Our training period is

three months although we look forward to the day when we can give our trainees a year's preparation for this work. It will come. Our clergy are very much interested. At three meetings recently, there were spontaneous requests for more information about our work."

"How do you publicize your service?"

"We've had meetings for the public to let them know what we are doing but this comes under our family education program. If we spread ourselves too thin through publicity we would not be equipped to handle the flood of requests.

"IN OUR family education program the main emphasis is on young couples who intend to marry. We have learned that an ounce of prevention is worth a pound of cure. Meetings are arranged in various parishes throughout the country and we get local newspaper coverage on many of these. Student organizations and women's clubs have asked us to plan a program under their sponsorship. The speakers are usually counselors from our centers. In addition filmstrips have been shown and married couples interviewed.

"In 1955 a play in four acts was written as a vehicle for educating young people for marriage. This was performed by professional actors in many of the small cities in Finland. We have, also, prepared a 30-page booklet: 'Confidentially for couples about to be married,' that is given to all engaged couples.

"Since 1949, when I was appointed to take charge of this work, I have done no counseling myself. My duties are mainly concerned with administration, supervision, training counselors, and educating the public. Pastor Risto Nivari, who is in charge of counseling in the Helsinki parishes, can give you a more intimate picture of the work we are doing."

I found Pastor Nivari, too, a young

man and immersed heart and soul in his work.

"What is the biggest problem in your work?"

"The fact that the field is so big and the laborers so few. Many people still do not know about our service. But a lot of them find the way to my door."

"What do you consider the most important thing you have learned through your work?"

"First, I am more than ever aware of every human being as having been created in the image of God, no matter how miserable his plight. I've learned to love my neighbor better."

"HOW CAN you keep your perspective when you listen to people's troubles all day?"

"To me it is a privilege to witness the stamina of the human spirit. I cannot help but admire these wonderful people whom I see every day facing their problems squarely. As I listen, I wonder how they do it.

"I remember one woman who came to me some time ago. She had had such an unhappy, miserable life that I wondered how she had lived to come to tell me about it. During the first interview, she found it difficult to speak. Finally, she was able to talk and in the course of several interviews she unfolded her pitiable story.

"At a later session she told me that she had long since ceased talking to people because she knew only her miserable life. If she talked about that, people would consider her peculiar. 'For ten years,' this woman told me, 'I hardly spoke to a soul.' Just to be able to unburden her soul had brought a new light into the eyes of this troubled human being. Perhaps these people are doing more for me than I do for them."



WORSHIP NOTEBOOK

WORDS OF OUR WORSHIP — ADVENT

USERS OF THE *Service Book and Hymnal* heard some new words in a familiar part of the liturgy last Sunday—that is, if the congregations to which they belonged celebrated Advent Sunday with Holy Communion. The *Common Service Book* provided no Preface for observance of Advent. Now the opening of a new year takes a somewhat different form.

Following the familiar words, “*It is truly meet, right and salutary . . .*” there comes the new Preface for Advent:

“who didst comfort thy people with the promise of the Redeemer through whom thou wilt make all things new in the day when he shall come again to judge the world in righteousness.”

That sums up the meaning of Advent. Someone is coming. That’s what the Latin word “Advent” means—an arrival. So with the passing of Thanksgiving, at a time when many people are bravely trying to beat the last-minute Christmas rush, the church appoints a time of anticipation.

THERE ARE people who say that this is nothing but archaic tradition, a solemn show by the church in the direction of the past. Does anyone really believe, such people argue, that the church can turn people’s minds from the madhouse of holiday planning to announce to the world the coming of Jesus Christ? It’s about as effective as the occasional, amateurish religious sign one sees wedged in between billboards advertising cars, beer, and gasoline. Who cares?

But the church does care. It is not Santa Claus we’re expecting. Someone

else is coming, and so the admonition of the church’s worship is to look for him.

Even here we run into difficulty, for, in spite of pious resolve to turn our thoughts to Christmas and its real meaning, God often seems to be nothing more than the one who can fill up the bank book and pay the bills.

Which of us wouldn’t welcome a chance to have a fresh start in our lives? We see areas that should have another exploration, a new attack. And certainly, if it can be done by an individual, what greater result would occur if all men would do the same? Things, whether in our own peculiar personal circumstances or in the broad picture of man’s total life on this planet, are not what they might be. If we could but start over!

THAT’S THE WAY men have always felt. One can turn back into almost every age of history and find the same lament, the same anxious hope that there might be a way. Even with the blessing of God through the Ten Commandments upon the people of Israel, there was the earnest expectation that one day things would be righted.

And what did God do? The new Preface for Advent indicates that the people were *comforted* “with the promise of the Redeemer.” Someone was to come who would lift the people from their despair.

We Christians know what happened. The promised One came and pointed the way that could lead man above the valleys of their despair, but they rejected him. John said that he was a light, a light that will not be put out. But by

those who lived in darkness, the light was rejected.

Some saw the light. Some knew that the road of their lives might be a stumbling, fighting, restless path, but always burning before them would be the light.

So the church, that collection of those down through the years who followed the light, lifted up new voices of anticipation.

ONE SUSPECTS that today, even with this knowledge so much a part of our Christian faith, most church members are no better than the Jews of ancient Israel. With such a promise, based as it is upon the first Advent of Christ some 2,000 years ago to Palestine, the attitude of Christians should be different.

After all, he did come once and we know that he will come again. But look around you if you would see the monument that man has raised to his own despair.

So it is that the church in spite of apathy must raise the age-old cry. Like the little boys of Jerusalem centuries ago shouted down the waiting streets that the Messiah was coming, our season of Advent raises the same insistent shout. Christ is coming! Notice the Introit of the Second Sunday in Advent, ". . . *behold thy salvation cometh . . . !*"

This does not mean only some future day when a lot of people expect that Christ will return to pat them on the heads for what they regard as their "not-so-bad behavior," and properly—they feel—condemn the people who were nasty to them. There is a future coming, to be sure, but he is also coming now.

Every time God's Word is preached, every time the waters of baptism are ladled out upon an infant's head, every time a person kneels to take the bread and wine, or when two persons pour out their hearts in grateful expression of

God's love, he comes. We don't look only to what too many of us regard as some far-distant day. He comes now.

READ THROUGH the collects of the four Sundays in Advent, also those extra prayers at the end of the season (SBH, pp. 75-76). Notice the petitions that we raise as we prepare for the Advent of Christ to our hearts:

" . . . that we may be rescued from the threatening perils of our sins and saved by thy mighty deliverance . . . "

" . . . that by his coming we may be enabled to serve thee with pure minds . . . "

And perhaps best of all summed up in the Collects for the Third Sunday in Advent: *" . . . lighten the darkness of our hearts by thy gracious visitation . . . "*

This is the significance of these days before Christmas. At one time the church discouraged marriages and joyous celebrations. That was before the days of office parties (and church school parties) in mid-December. It was a time of preparation, a portion of the church's year to emphasize a dedication which ought rightly occupy every moment of one's life. We can still do that today.

FOR ALL this points to another day, a day as close to us as the next minute or as far away as a million years, when as the Preface for Advent says of Christ: *" . . . through whom thou wilt make all things new in the day when he shall come again to judge the world in righteousness."*

His coming now is to prepare our hearts, not with any massive program of world reform, but with prodding burning direction to people, individual such as you and me. In another moment he will come again and then "all things will be made new."

—EDGAR S. BROWN, JR.



Advent Adventure

A FAMILY NIGHT of devotions and activities for the Second Week in Advent.

By ROBERT A. BARTELS

ARRANGE WITH the members of your family, as you did before, to set aside one evening during the second week in Advent for this program of devotions and activities.

For your devotions.

1. Light two candles in your Advent wreath before you begin the family devotions.

2. Begin your devotions with the singing of the following hymn. You may use the same procedure in learning it as was suggested for last week's devotional hymn. Or, if in your family there is musical ability which can be used to give variety to the singing of the hymn, by all means take advantage of it. Perhaps one member of the family can sing the words while the rest hum the tune. This hymn is No. 5 in the *Service Book and Hymnal* and No. 12 in the *Common Service Book*.

"Come, Thou long-expected Jesus,
Born to set Thy people free;
From our fears and sins release us;
Let us find our rest in Thee.
Israel's Strength and Consolation,
Hope of all the earth Thou art,
Dear Desire of ev'ry nation,
Joy of ev'ry longing heart."

3. The Introit:

Daughter of Zion: behold thy salvation cometh.

The Lord shall cause His glorious voice to be heard: and ye shall have gladness of heart.

Give ear, O Shepherd of Israel:

Thou that leadest Joseph like a flock.

4. The Scripture lessons:

Isaiah 52:7-10

Luke 1:26-35

5. The Prayer:

O God, we commit ourselves into Thy hands and pray Thee so to direct and control us that we who live in this house and all of us who are in Thy Church may be taught what it means to love and serve one another. We await once more in this year the announcement of Thy Son's coming so that our fellowship with Him may be freshened and our place with Him in Thy family on earth and in heaven may be renewed. Forgive us, O God, and lead us with joy into Christmas. Amen.

6. The Lord's Prayer.

For Family Night Activities.

1. A project which will give both the children and adults an opportunity to express their creativity is one that is often found recommended in the Christmas issues of home magazines, namely, that of preparing home-made decorations for the tree or for general use in the home at Christmas time. With plastic foam (which comes in many shapes and sizes), with foils, glitter, colored toothpicks, etc., inexpensive and unusual decorations can be fashioned. Most of the materials to make them can be purchased in the dime stores or in hobby shops.

If you plan a wall motif, or a Christ-

mas center-piece, or a set of tree decorations, try to work out designs and schemes that convey the Christmas story. You will seldom, if ever, find Christ-centered tree decorations in the stores. But you can make them.

Parents will have to help the smaller children of the family in this project, but children should be allowed to use their own imaginations and talents wherever possible. The results do not have to be perfect artistic productions. The idea is that the family may work out together and express in its handywork the true Christmas theme in either a tree decoration or home decoration so that either the tree or a center-piece may serve as the family's own visible sermon on the Christmas Event.

2. If you have time for it on this night, it is a good time too for making Christmas candy—the kind the children can help prepare. If you don't have time for it now, another evening during the week might be used. The December issues of home magazines usually carry recipes for new Christmas sweets.

3. Another project for the evening, and one in which even the little children can have a hand, is that of making Christmas cookies. Purchased cookie cutters in Christmas designs are limited in variety to trees, Santa Clauses, and stars. It would be a rare thing if you could find cookie cutters designed to tell the real Christmas story through the cookies you cut and bake from them.

But one can make his own patterns for "Christmas story cookies." Figure outlines can be taken from old Christmas cards and enlarged a bit to the size of cookies you desire. Trace the outlines on thin cardboard, cut them out, and lay the patterns on the rolled dough, cutting around them with the point of a knife. Don't be fussy about sharp details, for baking will obliterate them anyway.

You can make camels, wise men, the manger, the star of Bethlehem, angels, sheep, shepherds. Colored frostings which you can make and colored sugars which you can buy may be used to decorate the cookies so that the human figures appear to wear robes.



PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Neighbors

QUESTION: For a number of years we have been farming here and have "traded work" with another farmer during that time. At first he and his family were fairly decent to us, but then began meddling into our affairs, which hurt very much. Al is a born gossip, who goes out

of his way to find something to peddle around.

The religion of this family is very different from ours. Al originated in the — church, but they have disowned him. During the time we have known this family, they have gone to four different churches, two of which have thrown Al out for various reasons.

Recently he confronted my husband with the accusation that our son had used indecent language to his daughter. Gil investigated and found that Ron had done no such things, that the girl had made it up. But Al has spread the report over the community and thus damaged our son's and our own reputation. It seems

that Al is determined to try our patience to the limit.

I cannot pretend to be friendly to these people, but Gil argues that I should hide my feelings and go out of my way to be nice to them. He says Al might do us a lot of financial harm if we don't act friendly.

This man is indecent in his thoughts about women. He will drive a mile out of his way to see a shapely woman in shorts, or hurry into a store to see one in a thin dress pass by. It is impossible for me to be in our yard in jeans without his making improper remarks to Gil. His church forbids women to cut their hair, go without long hose, or wear make-up.

Am I doing wrong in taking this attitude?

REPLY: Intimate association with close neighbors is risky unless it is well known that the families hold basic common ideas, preferences, attitudes, and practices. The adage that "good fences make good neighbors" has much in its favor. That does not mean that neighbors should not be friendly, but they ought, in most cases, to avoid becoming "palsey-walsey."

1. Here is another of the frequent cases which call, first of all, for self-examination. Have your own attitudes, words, and actions been above reproach? Perhaps you have in some way contributed to the troublesome situation. If so, correct the fault.

2. Kowtowing to anyone for economic advantage is generally a poor policy. It may seem expedient at times, but as a policy it is almost certain in time to yield disappointment and self-reproach. It is far better for one, while being courteous, to maintain his independence and self-reliance.

3. In many community situations it

is in order to practice formal politeness to many people, but informal ways with one's chosen and proven friends only. Such a line of conduct generally yields the respect of others as well as self-regard.

4. As a rule it is not good policy to run away from neighborhood problems, though that may sometimes seem desirable. In most cases it is better for self-discipline and community standing to "live down" the difficulty.

If you are Christian in your principles, statements, attitudes, and action, and steadily so, you will in time win the recognition of thinking people. This procedure may seem painfully slow at times, but it is worth the patience involved.

Of course, it is quite proper for you to keep alert for a better opportunity, nearby or at a distance, but wherever you go you may be certain there will be some situations, conditions, or persons which may prove annoying. They are a natural part of living on this planet. Some unpleasant factors may be good for each one—they may spur us to thought and effort which may issue in wholesome development.

Marriage ceremony

QUESTION: When a Protestant and a Catholic marry is it possible to have two ceremonies? I know the Roman Catholic Church demands that the ceremony be performed by a priest.

REPLY: One of the promises included in the Roman Catholic antenuptial agreement is that there will be no second ceremony.

Letters regarding problems to be discussed in this "Clinic" may be sent to Dr. Rudisill at 359 N. West End Avenue, Lancaster, Penna.

By DONALD A. OTTINGER

THE TEN COMMANDMENTS

10. YOU SHALL NOT COVET YOUR NEIGHBOR'S WIFE . . . OR ANYTHING THAT IS YOUR NEIGHBOR'S

IT HAD SEEMED like an excellent idea, cultivating the company of John Stuyvesant and his wife, but this morning Pete Ross was not so sure. That invitation for the Stuyvesants to have dinner with him and Grace a month ago had begun a whole chain of events that spelled danger with a capital D.

Pete Ross had been transferred from Chicago to the home office of Stuyvesant and Company in New York, and suddenly found himself at the top of the ladder, with only Mr. Stuyvesant as his superior. They had been fortunate in finding an apartment with a good address. Although the rental was like nothing he had ever heard of, he could now afford it.

They had moved, with a view to permanence, and although most of their furnishings were new, they had brought one treasure with them. That was Hilda, their "hired girl." In Chicago she had been like one of the family. She was a superb cook and housekeeper, and the Rosses were especially grateful that she had been willing to come with them.

THAT DINNER had seemed to be the thing to do. The Stuyvesants had entertained them upon their arrival in New York and this was a reciprocal gesture. Hilda had outdone herself, of course. She knew her ability and appreciated a good audience.

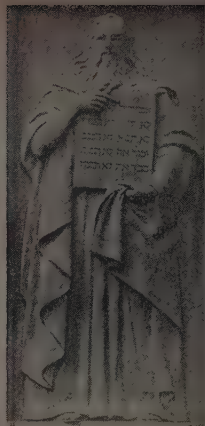
The dinner had been excellent. Ruth

Stuyvesant had praised Hilda until the Swedish girl turned rosy with pride. And John had jokingly suggested that he could offer her a better salary if she would come home with them. It was probably true that she was worth more than she was paid. However, everyone laughed pleasantly at the joke—even Hilda.

Since that first dinner date, the two couples had been together frequently. Although the Stuyvesants were some years older, they were really the only people Pete and Grace knew. Therefore, when "the big boss" offered to take them places and introduce them around they gratefully accepted.

THE FIRST AFFAIR was a cocktail party. To be sure, John got a bit tight, but when, sitting next to Grace, he quite intimately put his hand on her knee, Pete felt the hair at the back of his neck stand on end.

A week or so later the four of them had attended a dinner dance. Again Pete rebuked himself for what he was sure must be unwarranted jealousy. After all, John Stuyvesant was married, even although Ruth did not seem to be a particularly happy person. But Pete could not help objecting, inwardly at least, at



the frequency with which John danced with Grace, as well as the manner in which he held her. Pete called himself a fool and tried to forget it.

Then, when he got home, he mentioned it to Grace, and immediately wished he had not. She called him ridiculous and said it was nice to have someone else attentive to her. That made him even more angry, and the dark curtain of misunderstanding between them kept him tossing, unable to sleep, until dawn.

THEN THERE had been the luncheon. Grace frequently had lunch at Schrafft's on Fifth Avenue, just because she liked it. She would go shopping in the morning and stop there before going home.

That evening Grace mentioned that just as she had begun her lunch, she looked up to see Mr. Stuyvesant coming toward her. He acted completely surprised to see her and then asked if he might join her. Pete could see that, while trying to be casual, she was worried.

Last night was the climax, and this morning even topped that. The two couples had attended another dinner dance at a club out in Westchester. At about ten o'clock Grace got Pete alone and insisted they go home. Since the couples had driven from their homes in separate cars he quickly made excuses and they left. Such a request from Grace was so unusual and her facial expression alarming enough that he did not hesitate to comply.

ON THE WAY back to town she told him. John Stuyvesant had definitely made a pass at her. And then he quite coyly suggested they might leave the club for a ride to see a particular view he recommended. No mere scenic view however, would have prompted that glint in his eyes. Grace Ross may have been a country girl, but she recognized

a wolf call when she heard it. And so she had asked Pete to take her home.

And now—this morning. Hilda had served their breakfast with particular care. She had even made the sour-cream hot cakes that Pete loved but knew he should not eat. And then she had dropped her bomb. She was leaving them. Mr. Stuyvesant had talked with her several times when they had been visiting the Rosses. And yesterday he had made an appointment to meet her. She was to have her salary doubled and so could not afford to reject the offer. The girl was obviously embarrassed and a bit tearful.

Pete and Grace sat for a minute in silence, and then Pete said, "You know that offer from Fearon and Peirce, back in Chicago? I think I'll take it."

THE TENTH COMMANDMENT

THIS TENTH commandment, perhaps more than any of the others involves personal relationships. In a civilization where people lived in such close proximity as in the days of the Hebrews under Moses, it was necessary to avoid emotional involvement. It was important for men to safeguard their material possessions from the greed of others; but it was more important that one should control his covetous emotions with regard to people.

And if it were true in Moses' day, the temptation is no less now. While we do not live in such composite groups, we have sometimes lost our respect for the rights of others.

Doubtless much of the failure in marriage is due to the carelessness with which marriage vows are considered, as well as the immoral greed which lacks any ethical standard. It is not smart to impinge upon the personal rights of others. To destroy a right relationship is as evil as to destroy a life.

BOOKS

NUMBER TWO REFORMER

Melanchthon, the Quiet Reformer. By Clyde Leonard Manschreck. Abingdon Press. 350 pages. \$6.

Lutherans have never been quite sure what to do with Melanchthon. Theological controversy has made his name suspect and in many generations he has been grossly neglected. Yet he wrote the Augsburg Confession and its explanation. He was more active than Luther in representing the new Protestant cause at innumerable negotiations throughout Germany. And through the stormy years he stood shoulder to shoulder with his colleague as exponent and interpreter of the rediscovered evangelical faith.

Violent ages like the sixteenth century are not kind to gentle spirits. Melanchthon has been the victim of his virtues. He changed opinions and seemed to be vacillating. He modified Luther and was accused of being anti-evangelical.

Melanchthon wanted to be loyal to both reason and revelation. While living his faith stoutly, he kept an open mind for new truth. He has been roughly handled by dogmatists and orthodoxists. The slow evolution of Melanchthon's ideas as he sought clearer formulations of the evangelical faith scandalized many who reproached him in the name of Luther for deserting Luther. But Luther did not share this opinion. Just before his death he wrote admiringly in a preface to the latest edition of his friend's theology: "He who desires to become a theologian has the Bible, and after that he can read the *Loci* of Philip. When he understands both, he is a theologian."

Clyde Manschreck, professor at Duke University, has written a fine, authentic biography of the Reformation's pioneer theologian and educator. In treating the controversies which have clouded Melanchthon's memory, the author—a Methodist—argues that Melanchthon did change, as on justification by faith and predestination, but so too did Luther. As for the doctrine of the

Lord's Supper, Melanchthon's independent thought never impressed Luther as sufficiently deviant to occasion either comment or reproof in spite of the eagerness of some to stimulate dissension.

Manschreck has rendered real service in portraying Luther's colleague not as an impersonal thinking machine but as a warm and appealing teacher, parent, and leader. Melanchthon, though never as colorful as Luther, was neither weak nor spineless. He was a stout negotiator for the evangelical faith at countless conference tables. But his essentially rational and irenic spirit forbade the self-assured dogmatism which that century of controversy demanded. He sensed the frailty not only of the human body but also of the human mind. He saw that no human being has final truth and that "the gospel cannot be absolutely translated into human thought and action." So he did his work always with "fear and trembling"—before God, not men—and refused to absolutize his own judgment.

This biography is written with grace and clarity. It brings into focus the personality of a gentle, busy, intelligent, sensitive, thoroughly attractive Christian who had the grace to live in Luther's shadow as his closest friend and coworker and yet retain his individuality and personal integrity. Manschreck's handling of certain theological details will not satisfy all Lutherans, but on the whole we are indebted to him for a scholarly and thoroughly readable life of the sixteenth century's Master Philip.

Gettysburg, Pa. REGINALD DEITZ

CHRISTIAN FOREIGN POLICY

If the Churches Want Peace. By Norman Hill and Doniver Lund. Macmillan. 114 pages. \$3.

Church pronouncements on foreign policy are often superficial and ineffective. If the churches really wish to influence foreign affairs they must do so indirectly, operating as a "leaven in the body politic."

Christian morality, taught and exemplified

in the churches, and study of fundamental issues in international life by church groups, have their impact. If our religion is to help mold our national policies, it must do so through each citizen's choices at the ballot box.

This indicates the general direction of thought in this timely study by a Lutheran and a Presbyterian professor. Dr. Hill, who did the major part of the writing, is professor of international relations at the University of Nebraska. Dr. Lund teaches history and political science at (Lutheran) Gustavus Adolphus College.

In 1948, the Amsterdam Assembly of the World Council of Churches stated officially, "War is a sin against God and a degradation of man." Those who desire that the churches should lead in the building of world peace will find this book both sobering and instructive. . . . ALBERT E. MYERS

Jeromesville, Ohio

GOD IS PRESENT

Existence Under God. By Albert Edward Day. Abingdon. 144 pages. \$2.50.

How can we have a conscious fellowship with God? How can our prayers become more filled with meaning? Doubtless these questions have passed through many Christian minds. Out of deep experience Dr. Day shows in successive steps how to enter into conscious fellowship with God. "One gift I feel sure God has given us all—a capacity to enter into fellowship with him. If we have not done so, it is not because we are incapable, but because we have not wisely and determinedly trained our consciousness for the task."

Consciousness of God's presence is not a discovery; it is a revelation. And in the realization of fellowship the new birth takes place.

Yet this fellowship is not separateness. In seeking God's presence, one must live in such a way that one practices God's presence. God's presence and fellowship are not future realities but present possibilities. "Behold, I stand at the door and knock." God is always present. It is for us to place

ourselves in mood, attitude, desire, and life so that we may realize his presence.

As is usual with Dr. Day's books, this one is packed with valuable material and its study will pay rich dividends. He sums it: "To become conscious of God, to make life a conversation with God, and to experience the deliverances of God is certainly a way, perhaps the only way, by which we may fulfill our own destiny under God and for God."

W. R. SIEGART

Lansford, Pa.

AFRICAN GIRL

Kalena. By Esma Rideout Booth. Longmans, Green and Co. 181 pages. \$3.

Kalena is the straightforward story of a young African girl who lives according to the customs of her tribe. She has been promised to Mulela, the son of a neighboring chief. Before her marriage however, she attends a mission school for one year.

From this point on we see *Kalena* caught in the struggle of a changing world. We read of the constant resistance of the older people and the pressure of the young people to alter the folkways of their country. Mrs. Booth has captured the flavor of the old and the new in the Belgian Congo. She demonstrates the influence of the Christian church in the lives of *Kalena*, her family, and friends.

Often in today's busy whirl we look for a novel like *Kalena*. Its plot is not involved. It is not cluttered with characters and descriptive passages.

This book will hold special appeal to women and teenage girls. It would make an excellent book review to illustrate foreign missions. It is a sincere and sympathetic story which is a pleasure to read.

Camden, N. J. KATHRYN B. PETERSEN

Grow in Grace. By Adrian and Grace Paradis. Abingdon. 128 pages. \$2.

A collection of one-page devotionals for family use, many on personal themes ("Be Happy," "Courtesy," "Quarreling"). The bulk of each entry is a brief and lively essay to be read aloud.

ULCA . . .

HENRY EXPLORES ALASKA

UNITED LUTHERANS hope to establish more churches in Alaska. Dr. Karl S. Henry, secretary of survey and research for the Board of American Missions, went there to "explore" late in October.

Dr. Donald L. Houser, executive secretary of the BAM, said the object of Dr. Henry's tour was to map a five-year plan of church extension in Alaska. Population is expected to grow steadily following the territory's graduation to statehood.

ULCA has only two Alaskan congregations now. One is Resurrection Church, in Juneau, the other Sitka Church, in Sitka, both of the Pacific Synod.

Dr. Henry made a survey trip through Newfoundland and New Brunswick in September. On his return he recommended the organization of congregations in St. John's and Cornerbrook, Newfoundland, early next year. These two preaching points have been served by Pastor Osvalds Gulbis.

Efforts also will be made to enter new mission fields in New Brunswick, where ULCA now has one congregation, First Church, in Saint John. Newfoundland and New Brunswick are part of the Nova Scotia Synod.

INVESTMENTS ARE PROFITABLE

ANOTHER quarterly dividend of 12 cents has been paid to shareholders in the Common Investing Fund of the United Lutheran Church in America.

Net asset value of the fund was reported at 13.31 cents, the highest since the CIF was organized in January, 1954. The original stock issue was at \$10 a share. Total assets of the fund are \$5,600,000.

Dividends paid to 106 shareholders

so far this year total 36.8 cents, Dr. Edmund F. Wagner, CIF president and treasurer of the ULC, said.

Shares in the Common Investing Fund are held by the United Lutheran Church, its boards, agencies, auxiliaries, synods, congregations and church institutions.

BOARDS ELECT OFFICERS

FOUR BOARDS of the United Lutheran Church held reorganization meetings early in November, with new members elected at the recent Dayton convention taking their seats.

Leadership of the Board of Social Missions was changed. Previous officers, having served the limit of two terms on the board, were not eligible for re-election.

The Rev. Alfred H. Stone, of Decatur, Ill., was elected president; the Rev. George R. Whittecar, of Concord, N. C., vice president; and Luther H. Redcay, of Selinsgrove, Pa., secretary. Emil Weltz, of Glen Rock, N. J., was re-elected treasurer.

The Board of Foreign Missions re-elected Dr. Ralph W. Loew, of Buffalo, N. Y., president; Dr. Paul L. Graf, of Minneapolis, Minn., vice president; Dr. Fred J. Fiedler, of the board staff, secretary; and Ernest F. Proffen, treasurer.

William G. Semisch, Philadelphia banker, was re-elected president of the Board of Pensions, and Dr. George H. Berkheimer continues as secretary. A new vice president, Dr. F. William Brandt, of Osterburg, Pa., was elected. Treasurer J. Blaine Saltzer was re-elected.

The Board of Deaconess Work re-elected Dr. John L. Deaton, of Baltimore, president; the Rev. Henry E. Horn, of Cambridge, Mass., vice president; Sister Louise Burroughs, secretary; and Stephen E. McLoughlin, Jr., of Philadelphia, treasurer.

Letters to the editor

SEGREGATION

SIR: Your version of segregation in the South has weakened the faith of many readers of THE LUTHERAN. We are law-abiding people and are proud to be Christians. We do not want you, the NAACP, or nine black-robed men to override our rights, to the cheers of the Communists. We are not the ones who want to close our schools. It is only editors like you and the Warren Court. We believe all men are equal in the sight of God, but social, civil, and political rights were created when God made man in different colors.

D. W. SWICEGOOD

Danville, Va.

SIR: Mr. Van Deusen used the words "race prejudice" in connection with synagogue bombings (THE LUTHERAN, Nov. 12). This is not prejudice, but a defensive mechanism against race destruction. Is it race prejudice in an invidious sense to want to preserve one's race? Aren't we doing what God did in the beginning? Aren't we doing in essence what Moses enjoined upon the Jews when they were dispersed? If God made the two races, can it be a crime to so manage them as to preserve God's work? Are not these integraters the real culprits then?

GEORGE WASHINGTON WILLIAMS

Baltimore

LODGE MEMBERSHIP

SIR: Your editorial contained nothing but lies and half-truths, just the type of propaganda to create friction and disunity in the church at a time when unity is most needed. It reads like some of Herr Goebbel's propaganda written twenty years ago. Your statements would make any member of the Masonic fraternity laugh at your stupidity.

Weatherly, Pa. ALLAN M. WIEGAND

SIR: I thoroughly agree with the statement that Masonic membership is "something every man must decide for himself." I am surprised that you did not feel impelled to speak against the proposal of the

Joint Commission on Lutheran Unity which robs pastors of the right which you say you believe they have. Is not this right, and the whole concept of freedom of which it is a part, much more precious than the proposed merger? Or have we become, like Esau, so ravenously hungry for a mess of pottage called merger that we are willing to give up our precious birthright for it?

(REV.) ALBERT W. SHUMAKER

Philadelphia

SIR: I have been a member of the organization (Masonic lodge) for almost 14 years. I have had no experience which I could in any way regard as detrimental to my service as a pastor or my freedom as citizen. I have met many devoted Christians fulfilling a real Christian service in their communities, and finding the Masonic order a further opportunity for the expression of their Christian convictions. . . . Basic to the entire philosophy of the Protestant Reformation is the right of the individual to choose, by the light of his consecrated conscience, the way in which his service to God is to be performed. The compromise suggested, in which those of us already pastors and members of the Masonic order may continue in both institutions savors too much of sufferance, rather than honest conviction, to be freely accepted. We are by this suggestion taking away the right of the individual to exercise his own judgment.

(PROF.) THEODORE C. SCHEIFELE

Greenville, Pa.

SIR: I believe the Christian Church, carried on under the Master's gospel teaching, is fraternity enough, without auxiliary help purportedly for betterment, thus relegating the Church of Christ to second place.

Hanover, Pa. J. W. SCHELL

SIR: I appreciate your sober and sensible discussion of a rather difficult subject. I hope that your cogitations will be noted sympathetically by most of the pastors, at least of the United Lutheran Church, and I am convinced that such will be the case.

Minneapolis (DR.) OSCAR A. BENSON

District Deans Nominate Assistant to President; Plan Self-Study, Complete Organization Pattern

PHILADELPHIA—Recently elected deans of the Ministerium's 19 districts which will begin functioning Jan. 1 met on Nov. 10 in the offices of the Ministerium and nominated the Rev. Luther F. Schlenker, pastor of St. Andrew's Church, Perkasio, assistant to the synod president. He was subsequently elected to the five-year term post by the executive board.

Nomination of the assistant to the president was the first official action taken by the deans. Pastor Schlenker will work with them and the district cabinets in planning district meetings. He will spend the greater part of his time visiting with deans and cabinets and representing the president as his deputy at many meetings. After expiration of his first term of office he will be eligible for reelection by the Ministerium convention.

Pastor Schlenker, 44, is a pastor's son from Allentown. He lived at Topton Home and at Good Shepherd Home, graduated from Muhlenberg College and Philadelphia Seminary, was for two years a Philadelphia Seminary fellow and served parishes at St. John's, Shenandoah, and Maxatawny before

assuming the pastorate of St. Andrew's Church in Perkasio. The congregation dissolved union bonds with an Evangelical and Reformed church and built a modern sanctuary and educational unit last year.

He has served on several synodical committees, is chairman of the examining committee, was president of the Norristown Conference and was elected dean of the North Penn District last September. To accept the new position he will have to resign as dean even before assuming the district post.

Organization of the districts will be completed in January with the election of members of the district cabinets. They include a layman and a pastor each for the causes of home missions, Christian education and in-



DEANS MEETING in Philadelphia included, sitting, from left, Henry J. Pflum, Robert M. Lamparter, Glenn G. Neubauer, Ministerium Secretary Claude E. Schick and Ministerium President Charles M. Cooper, Luther F. Schlenker, the newly elected assistant to the president, Paul J. Henry, Robert E. Neumeyer and William C. Berkemeyer; standing, from left, Theodore Fischer, Mark Lauchnor, Walter Guigley, Freeland Hemmig, Carlton L. Heckman, Francis R. Edwards, Joseph Shuster, Walter Kuntzleman, William O. Moyer, Alvin Butz, Gunnar Knudsen, William M. Horn

er mission. One of them for each district and cause will have membership in the corresponding boards of the Ministerium.

The executive board will include one representative of each district, minister or layman, elected according to a pattern of alternation and rotation which insures that the number of ministers and laymen on the board will always be approximately equal. First district representatives on the executive board will be 10 laymen and nine ministers.

ONE OF THE FIRST projects of the districts will be a self-study attempting to determine population trends as related to church membership, growth or decline of parishes, educational programs, leadership and evangelism, development of stewardship and inter mission institutions, and public relations facilities available to the church.

The study will give districts a picture of present strength and potential and project it against the background of opportunities and anticipated growth and development.

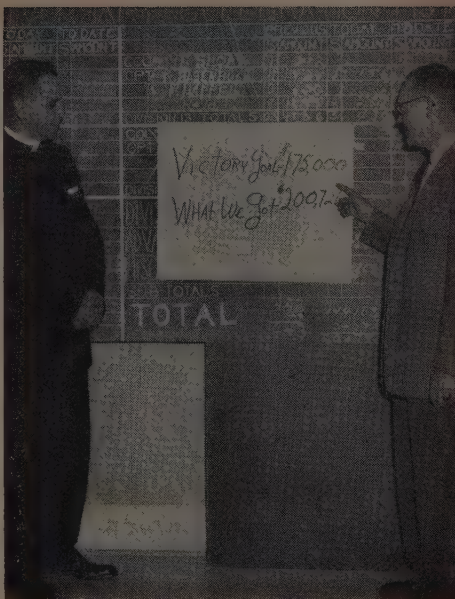
St. John's Church, Nazareth, Overshoots Fund Drive Goal

By HENRY W. SNYDER, JR.

ALLENTOWN—St. John's Church in Nazareth wanted to raise a minimum of \$175,000 to build an educational unit. It conducted a two-month campaign highlighted by three congregational dinners and reported last month that total pledges for a three-year period had gone beyond \$210,000. One hundred team members took part in the drive.

St. John's will celebrate its 100th anniversary next year but the current fund drive marks the first sizable project in the history of the congregation. The sector project conducted last year has more than doubled the financial resources of the church which has a baptized membership of 2,400 and 1,250 communing members. Sunday school enrollment is 900. Pastor is the Rev. Alfred L. Long.

The new building, estimated to cost



Nazareth church charts progress

St. John's Pastor Alfred L. Long and chairman of building committee, Troy Rhoades

\$225,000, will provide for educational needs, contain facilities for fellowship and congregational programs and include choir rooms and offices. Renovation of the present church school rooms will completely departmentalize the church school.

Church Starts Kindergarten

WEEKDAY KINDERGARTEN has been established in St. Paul's Church, Allentown, with morning sessions every Tuesday, Wednesday and Thursday. Mrs. William H. Dffenferfer, a former public school teacher, is in charge.

Policies are administered by a "kindergarten cabinet," a sub-division of the church council's education committee. An adult assistant is present each morning to help the teacher.

The project was started, says Pastor Richard C. Klick, "in recognition of the tre-

PA.: ALLENTOWN . . .

mendous importance of the pre-school years in influencing the future development of the child."

ST. LUKE'S CHURCH, Easton, dedicated its new parish house Oct. 12. Assisting Pastor Robert Nelson in the service were the Rev. Samuel Jaxheimer, former pastor, and two ministerial sons of the congregation, the Rev. Peter Unks of Newark, and the Rev. Frederick Geehr, of Pen Argyl.

Organs Dedicated

NEW ORGANS were dedicated in two churches near Bethlehem on Oct. 19. St. Paul's Church, Fountain Hill, dedicated an electronic organ in connection with observance of its 70th anniversary. A pipe organ was dedicated at New Jerusalem Church, Leithsville, with Giuseppe Moschetti introducing the instrument at an afternoon recital.

ZION STONE CHURCH, Kreidersville, sponsored a "Faith Fair" Oct. 14.

CHRIST CHURCH, Lower Saucon, dedicated a worship center for its Sunday school.

HOLY CROSS CHURCH, Bethlehem's newest Lutheran mission, planned to conduct a community-wide religious census in the growing northwest Bethlehem residential area on Sunday afternoon, Nov. 23. About 2,100 homes were to be visited by some 66 members of this 18-month-old congregation.

ULCW Is Reorganizing

LUTHERAN WOMEN of the Lehigh Valley are moving rapidly to convert the ULCW from a conference to a district plan of organization. Allentown district women organized at Christ Church, Nov. 11. Bethlehem women met at Rosemont Church, Nov. 12. Easton women at St. John's Church, Nov. 13; and Northampton women at St. John's Church, Nazareth, Nov. 18.

One active auxiliary, the women's committee of the Board of Inner Missions, will continue its work for the present on a "conference-wide" plan. Its annual Christmas In-Gathering will be held at Grace Church, Bethlehem, on Dec. 4.

Evangelism Is Workshop Topic

WILKES-BARRE—St. John's Church, Wilkes-Barre, played host to an evangelism workshop organized for congregations in this area on Nov. 16. The 1959 program was presented and discussed by eight speakers.

St. Matthew's Church, Weatherly, held a note-burning service to mark full payment on a \$10,400 debt Oct. 26.

Trinity Church, Hazleton, has transformed a quilting room into a church lounge which will be formally dedicated in honor of Dr. H. Clay Bergstresser's 35th anniversary as pastor of the church on Dec. 7.

St. John's Church, Scranton, is planning to add a parking-lot for 50 cars to its facilities . . . Messiah Church, Wilkes-Barre, has completed maintenance work at a cost of \$5,000 . . . Assistant Pastor E. Lawrence Bottiger of Trinity Church, Hazleton, has been named co-pastor. —CALVIN E. HUMBERT

Alpine View from Wilkes-Barre

Snow-capped mountains look through the windows of this Sunday school room at St. John's Church, Wilkes-Barre—or so it seems in this photograph of recently renovated church school facilities. In effect, the alpine landscape is an eye-catching wall decoration which is sure to keep the attention of young pupils focused up front and on their teachers





St. Michael's mission organized with 145 members on Nov. 2 at Delaware Township, near Camden
In first row, Pastors Fish and Lenhardt, Dr. Houser, Dr. Knudten, Pastor Charles Rinck

NEW JERSEY

Two Mission Congregations Organized in November

By RALPH I. SHOCKEY

CAMDEN—Two new missions were added to the synodical roster of congregations last month as St. Michael's mission in Delaware Township and Reformation mission in Absecon became the synod's 144th and 145th congregations.

St. Michael's, developed by the Rev. Peter Fish, was organized Nov. 2 with 145 members. Synod President Edwin H. Knudten, Executive Secretary Donald E. Houser of the Board of American Missions, and New Jersey Synod's mission supervisor, the Rev. Howard Lenhardt, participated in the service.

Development work in the community, east of Camden, began last March. Services were held in the Kingston School.

Two weeks later, Reformation mission was organized in Absecon. Work in the area, near Atlantic City, was begun by Pastor Richard Porritt of Epiphany Church, Pleasantville. Pastor Bruno C. I. Ederma, formerly mission pastor in California, was assigned as developer in spring. He came to

the United States in 1949 as refugee from his native Estonia where he had served as parish pastor and director of social work and inner mission of the Estonian Lutheran Church. He fled to Germany in 1944.

The mission laid the cornerstone for a \$45,000 unit Oct. 19. Dr. Knudten led the service. The congregation has requested no loan from the Board of American Missions to complete the project.

Moorestown Home Opens Unit

A CROWD of 1,500 gathered at the Lutheran Home of New Jersey in Moorestown for dedication of the 26-bed infirmary unit Nov. 9. The building includes kitchen, living and dining room and full basement. Total cost including furnishings is approximately \$400,000.

The Rev. Harold Reisch, secretary of inner missions of the ULC Board of Social Missions, spoke about the extreme need for more facilities of this type throughout the church. Dr. Stewart H. Rudisill, president

NEW JERSEY . . .

of the board of trustees, conducted the dedication service and received the keys for the new building from Contractor Charles Laessle, Jr.

The Rev. Ralph I. Shockey has been pastor-superintendent of the home since it was organized in 1947. Capacity is now 67 infirmary and ambulatory residents.

FESTIVAL of Faith and Witness, celebrating the 100th anniversary of the New Jersey Council of Churches, was held at Douglass College, New Brunswick, Nov. 9. Dr. Franklin Clark Fry was the speaker. The synod was represented by Dr. Knudten.

Bayonne Clergy Unites for Action

CONCERN of the church involves the entire life of the community but one congregation alone can do little to make its influence felt. This was the reasoning that led ministers of the major denominations in Bayonne to form a united front for action in community affairs.

Economic problems involving the livelihood of a large part of the population of this industrial town of 77,000 focused the attention of local churches on need for united action. The *Combined Clergy of Bayonne*, including ministers of the major Protestant



Key to Moorestown Home unit
Pastor Lenhardt, Mr. Laessle, Pastor Rudisill

denominations, Roman Catholic and Eastern Orthodox priests, and Jewish rabbis, was formed. First president was the Rev. Richard G. Pera, of the Lutheran Church—Missouri Synod. Present head is a ULC pastor, Ulla



New Grace Church, Perth Amboy, was dedicated Sept. 28. It includes a new educational building and parsonage. Total cost is \$250,000.

An 18-foot cross dominates the interior of the nave which features laminated beams. The Rev. Herbert F. A. Hecht is pastor of the 55-year-old congregation with a confirmed membership of over 500. Baptized membership is 765.

The Lutheran

Bauers of St. Paul's Church in Bayonne.

Current concern of the group is the study of juvenile delinquency and preventive measures in the area of ministry of adolescents and families, and social welfare. Under the charter, "major community problems"

will be dealt with as need arises "both in a preventive and curative manner."

While this involves all areas of community life, the group pledged it would avoid "the mixing of church and state," and refrain from acting as a "political pressure group."

Multiple Ministry Presents Problems

NEW YORK

Assistant Pastors Discuss Their Place in the Parish

By PAUL E. VALENTINER

NEW YORK CITY—Stock answer for congregations which have grown too large for one pastor is: get an assistant. In recent years there has been a sharp increase in the number of men called to assistantships

in city churches, and many problems have arisen in connection with the call.

Assistant pastors are often confused about their place in the congregation, relation to the senior pastor and church council, areas

of responsibility, and the right to initiate new programs. Turn-over in assistant pastors is large. The length of the pastorate is rarely more than two or three years, often much shorter.

Hoping to clarify the situation, assistant and associate pastors in the New York and New England Synod were called to Holy Trinity Church, New York City, for a two-day synod-sponsored study conference in late October.

But the six sessions allotted to the group were barely sufficient to scratch the surface and so the participants voted to request another conference next year.

"There seems to be a general mystery about this phenomenon called an 'assist-



Pastors and assistants discuss problems during panel session . . .



. . . and continue the lively discussion during the coffee break

Icelandic Synod Tackles Problem of Multi-Church Parishes

THERE IS REAL VITALITY in rural congregations, Icelandic Synod President Eric H. Sigmar told THE LUTHERAN last month, and there is "good opportunity for effective work in that field."

Most congregations of the Icelandic Synod are rural and spread over western Canada and the northwest United States. In the past, says Pastor Sigmar, who serves St. Stephen's Church in St. James, Winnipeg, Man., "we have had parishes with from

two to seven congregations in one charge. That condition still exists but we are trying to divide the parishes and call new pastors."

Help in the division of large rural parishes has been received from the Board of American Missions. One project concerns two large rural parishes north of Winnipeg, the Gimli parish and the Arborg-Riverton charge.

Gimli, 50 miles north of Winnipeg, is a village of 2,000 and was the first settlement

N. Y.: NEW YORK CITY . . .

antship," said John Kulsar, member of the synod planning committee and assistant at Holy Trinity. "Each situation is different."

In many instances a congregation calls an assistant pastor without really knowing what it expects him to do and where he would fit into the total program. Whatever the reasons, many congregations apparently are not prepared to use their assistant as he might be used.

"Sometimes the senior pastor himself has not thought the relationship through," said Synod President Alfred L. Beck, "or those who drew up the call did not specify what the assistant is supposed to be doing. He is given no direction. When he inquires, it appears that he is trying to assume greater responsibility than he should."

Congregations need to be educated as to the purpose of an assistant pastor. The second in the chain of command must be accepted as the person responsible for the fields specified in the call issued to him, said Robert O. Whitehead, assistant at St. Luke's, Woodhaven.

Dr. Robert Weiskotten, senior pastor at St. John's, Richmond Hill, went to the heart of the matter in his keynote address. "Names such as senior, associate, and assistant in no way affect the qualifications of a man as a minister of the church," he said. "When a man is ordained he is a full and real pastor, and is entitled to be regarded as such by laymen and fellow pastors.

"In a multiple ministry all ordained men

are co-pastors. There are degrees of responsibility which are generally comparable to degrees of experience but this does not mean that one pastor is in any sense higher or lower than another."

A finding committee concluded that since there is no clear definition of a call to an assistant pastor in the Lutheran church, it is not surprising that the "call to be an assistant pastor is somewhat ambiguous."

But the committee pointed out that since the assistant pastor is called by a congregation "for the purpose of assisting the senior pastor," in case of resignation of the senior pastor, the assistant in keeping with the nature of his call, should also resign. If the congregation wishes to call the former assistant as acting or interim pastor, another call should be issued.

The conference suggested that a member of the synod staff be made available to congregations planning to begin a multiple ministry in an effort to give guidance, offer concrete suggestions, and help prepare a job analysis.

"It became clear that whatever the specific topic under consideration, the touchstone seemed to be the attitude of the assistant and the senior pastor," the committee stated. "In the last analysis, it all depends upon those who are working together in such a ministry."

The synod was requested to sponsor a similar conference on the multiple ministry for senior pastors.



President Eric H. Sigmar
No stagnation in rural work

of Icelanders in Canada. The parish also includes a congregation five miles to the south and one in a hamlet of 75 residents 12 miles to the north. Further services are rendered by the Gimli parish pastor, John Fullmer, to a congregation on Hecla Island, an Icelandic settlement of 300 residents, most of them Lutherans, on Lake Winnipeg, and to Bethel's old people's home, a synodical institution in Gimli with 100 residents.

PASTOR FULLMER's colleague to the north, Jack Larson of the Arborg-Riverton parish, has to spread his work over an equally large area. He lives in Arborg, pop. 900, and serves five congregations, three of them in open country, one in Arborg, and one in Riverton, pop. 1,000.

With help of the Board of American Missions, the Icelandic Synod is making three out of the two parishes, each with three congregations. The realignment will leave each charge with one town and two rural churches. Initially, the board will grant salary aid to two of the parishes and a loan to secure a parsonage in Riverton.

The board has also granted salary aid in Lundar, a village in rural Manitoba. Lundar is one of the fields of the Icelandic Synod where work is still bilingual. The young pastor, Jon Bjarman, comes from abroad and graduated recently from the theological faculty of the University of Iceland.

Other work remains to be done in the rural field. One Icelandic Synod congregation in North Dakota, served by the Rev. Olafur Skulason, consists of seven congregations and an old folks' home. A move to call a second pastor or provide further pastoral services is being contemplated.

One determining factor in present efforts to improve service to rural areas has been the evangelism mission campaign, Synod President Sigmar reports. Evangelism, he says, "greatly stimulated our rural work and was one of the factors that led to the division of large, multiple-church parishes."

WESTERN CANADA

Nine Congregations Join S. Manitoba Area Mission

By E. G. GOOS

EDMONTON, ALTA. — Three hundred lay delegates, representing nine congregations, heard Dr. Ray Morak, of Racine, Wis., speak on "God's Passion for Souls" at the consecration service opening the southern Manitoba area mission Nov. 2. at Emerson. Congregations of the Western Canada Synod, the Icelandic Synod and two parishes of the American Lutheran Church participated.

To assure participation of one of the parishes Evangelism Director Dana Johnson conceded that they could come in without lay visitation. Before preparations had been completed for the mission, however, they had introduced visitation of their own accord.

The closing rally was held at Morris, Man. The Rev. Wilfred Rath, pastor of Cross Church, Winnipeg, and retiring secretary of the American Lutheran Church, Canada

WESTERN CANADA . . .

District, spoke on "God Calls—We Must Answer."

New Radio Programs

"LUTHERAN VESPERS" from Station CFAM, Altona, Man., began its 1958-59 broadcast series with two new features: a problem clinic and a church news program. The latter, directed by the Rev. Irvin Daechsel, Brunkild, Man., highlights special events among Lutherans in the area. The program can be heard practically anywhere in Manitoba and as far west as Saskatoon, Sask.

NINETY DELEGATES from Luther Leagues of the prairie provinces gathered in Winnipeg, Man., over the Oct. 12 weekend for the convention of the Luther League of Western Canada.

Roy Oswald, student at Luther Seminary, Saskatoon, was elected president; Arthur Metz, Winnipeg, Joan Bochenko and retiring President Walter Goos are the other officers.

THE *Martin Luther* film was brought into the homes of Saskatchewan residents in TV broadcasts from Regina and Saskatoon. A Lutheran layman paid for the Regina broadcast.

"Go North . . ."

"THE NORTH has become the home of many Lutheran families," reported the Rev. T. L. Ristine, executive secretary of the Manitoba-Saskatchewan District of the Lutheran Church—Missouri Synod, after a five-man committee had visited the northern areas.

"There is a real need for Lutheran missionaries to go north and proclaim the Gospel and administer the sacraments to these people."

Parish Board Field Tour

THE REV. DONALD PRIGGE, of the Board of Parish Education, accompanied by staff visitors Sister Sophie Damme and Miss Eleanore Gillstrom, made a 15-stop tour

through Western Canada and Icelandic Synods.

Two workshops were conducted in Winnipeg. Sessions were also held at Mountain, N. D.; Emerson, Beausejour, Gimli and Glenboro, Man.; Langenburg, Regina and Laird, Sask.; and Bashaw, Westlock, Wetaskiwin, Spruce Grove and Edmonton, Alta.

Returning southward, Miss Gillstrom carried a similar program to the Lister-Creston parish in British Columbia.

ALBERTA CHURCH SCHOOL ASSOCIATION held its annual conference Nov. 11 at Grace Church, Leduc. The program emphasized "Discipline" both in Bible study and in topic discussion. A film dramatized the damage done to a child in a home of undisciplined adult behavior. The Rev. Garfield Remus, of Edmonton, was elected president of the conference.

Laymen Discuss Service

CHURCH COUNCILORS, assembled for their annual conference at Hay Lakes, Alta., asked "What kind of a service may a layman conduct in an emergency, when there is no pastor or when the pastor is ill?"

After much discussion they accepted Pastor F. Rehn's suggestion to have an informal service with hymns, prayer, scripture reading and a read sermon.

Councilors from Thorsby showed the conference in a panel "what the church council can do to improve the congregation's stewardship."

PLANS FOR lay schools throughout the Synod of Western Canada were laid at an evangelism conference at Edmonton Oct. 30-31, attended by representatives from Manitoba, Saskatchewan and Alberta. The Rev. Dana Johnson, regional evangelism director of the Board of Social Missions, also attended. Pastor Johnson will visit congregations in Saskatchewan next summer.

"REFORMATION DAY must be a day of appreciation, a day of inspiration and a day of consecration for the Lutheran layman," Fred Hoyme, Lutheran Brotherhood representative from Vancouver, B. C., told 1,400 persons at a rally in Edmonton.

Canada Synod Congregation Tries New Architectonic Form

A FREE-STANDING ALTAR, at the center of a circular chancel area, is main feature of a new Canada Synod church building dedicated in September.

Zion Church in Sault Ste. Marie is a \$145,000 building that has received considerable attention for its striking contemporary design. It was erected by a 35-year-old congregation—dedication coincided with the anniversary of organization—with a confirmed membership of 250. Pastor is the Rev. William J. Giller.

A spacious narthex, from which various service areas are being reached, leads into the nave. The altar is surrounded by a circular communion rail of wrought iron with oak top so that members kneel in a circle around the altar during communion.

A large Celtic cross distinguished by arms curved upward hangs overhead. The pulpit stands outside the rail in a position of prominence, opposite the baptismal font. Forty-foot-high laminated arches, a glass wall facing an interior court and stained-glass



Circular altar rail at Sault Ste. Marie
Kneeling "around the Lord's table"

windows are other noteworthy features.

Chancel and nave furnishings were designed and manufactured by a firm in Dundas, Ontario.

The choir is arranged behind the altar on the nave level, facing the congregation. A corridor from the nave leads to a small sacristy and the pastor's study. Sunday school rooms and kitchen are located in the basement under the narthex. There is no basement under the nave.

Missionary in Training

BARRY C. LANG, a native of Hanover, Ont., is likely to become the first Canada Synod pastor to serve in British Guiana. He and Mrs. Lang are currently attending the ULC Mission School in Chicago. They are scheduled to sail for South America next June.

Pastor Lang, a 1958 graduate of Waterloo Seminary, received a call from the Board of American Missions last February. Mrs. Lang is a Waterloo College graduate. Both were attracted toward work in the South American mission field by students from British Guiana enrolled at Waterloo.



Choir faces people, altar is focal point
All form one "worshiping congregation"



First service of Christ mission under development at Yakima, in Cascade Mountain area

PACIFIC

Reformation Sunday Marks Beginning of New Congregation

By OLIN G. DASHER

SEATTLE—First service of Christ congregation was held in Yakima, Wash., to coincide with the observance of the Reformation anniversary, Oct. 26. Attendance in the West Park kindergarten school was 87, including 33 children.

The mission, developed by Pastor Wendell B. Jacobson, began its formal worship by using the new hymnal. The first service ran smoothly. Altar, cross, lectern and candleholders were made by one of the men.

Not only prospective members helped get the mission started. An Episcopal minister serving a nearby church offered his apartment for use of the nursery. The offer was gratefully accepted.

First Sunday school session was held Nov. 9 with an attendance of 30 children. Charter membership roll will be opened this month. Immediate prospects are 35 adults.

Pastor Jacobson also conducts an early service for a mission group about 15 miles west of Yakima, in the Cowiche-Tieton area.

LUTHER LEAGUE counsellors' workshops

were held in late October and early November in Seattle, Spokane, Portland, and Boise.

The Northern Conference Luther League held its rally at St. Paul's Church, Seattle, Sept. 28. Mrs. T. R. Husk spoke on Lutheran mission work. Pastors led in group Bible study on foreign missions.

The Southern Conference Luther League met Nov. 2 at Trinity, McMinnville, Ore.

Alaska Parish Next for Steinhoff

DR. L. H. STEINHOFF has accepted the call from Resurrection Church, Juneau, Alaska, effective next July after completing his second term as full-time president of the Pacific Synod.

Prior to his present post, Dr. Steinhoff was pastor of University Lutheran Church, Seattle, for about 10 years, and previously served in Denver, Colo.

Under his leadership the number of congregations more than doubled.

Resurrection Church of Juneau is at present being supplied by the Rev. K. Simunds-

on, pastor emeritus of St. James' Church, Seattle, which he served for 30 years. Pastor Simundsson will remain until Dr. Steinboff's arrival.

The present governor of Alaska, a Roman Catholic, has termed Resurrection's new church building, "the most beautiful in the state of Alaska."

Mercer Island Church to Rise

MERCER ISLAND in Lake Washington, Seattle, will have a new Lutheran church next year. Holy Trinity congregation broke ground for a \$200,000 sanctuary on Oct. 5, just ten years after the first unit, a chapel, had been dedicated. Youth was in evidence during the service. One of the participants was Nancy Ramey, holder of three world records in swimming, who is one of Holy Trinity's youth leaders.



HAPPY TIME at Mercer Island groundbreaking is being shared by Council President Harold Jensen, Pastor Dion, Building Chairman Nelson Rochester, Sunday school "veteran" Clem Barnes, women's group president Mrs. Doreen Lyman, and Nancy Ramey, Trinity's Sunday school teacher and Olympic swimming star.

Pastor of the fast-rising congregation is Charles Dion. The Sunday school has outgrown its quarters and is using facilities in a public school.

Preacher for the groundbreaking service was Northern Conference President Olin G. Dasher.

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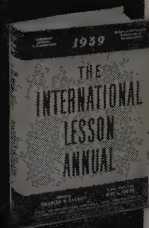
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Fact No. 10 next week

8th academic year begins September 2, 1959

VIRGINIA

Two New Congregations Organized in November

By MARSHALL F. MAUNEY

ROANOKE — Mission development still moves along apace in the Virginia Synod. Two new congregations were organized in November.

Bethlehem Church, Lynchburg, was formed Nov. 2 with 92 baptized and 61 confirmed members. Synod President Luther Mauney officiated and the Rev. Merle Franke, representing the Board of American Missions, preached.

Mission Developer Frank P. Cauble received new members and installed the first church council. The group has been holding services since April 13 and has purchased a parsonage.

St. John's Church, in the Cave Spring section of Roanoke, held its organizational service Nov. 23. Mission developer is the Rev. Joseph Shumate.

Moyer Named to Synod Post

THE REV. VIRGIL A. MOYER, JR., was called by the executive council of the synod to serve as first full-time assistant to the synod president beginning Jan. 1.

In addition to other duties assigned by the president, he is expected to do field work in evangelism, stewardship and parish education and to work with youth camps.

A graduate of Roanoke College and Southern Seminary, he served parishes in Danville, Mt. Jackson, and Radford before becoming pastor of St. Peter's Church in Shenandoah.

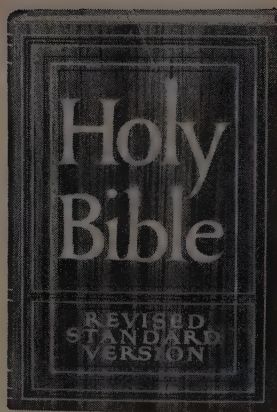
SYNOD United Lutheran Church Women convened at Resurrection Church, Arlington Oct. 21-24.

Speaking on the theme, "Where Is Your Treasure?" were: Sister Elizabeth Warstler, Dr. Mildred Winston, Dr. Paul Orso, Dr. J. L. Mauney, and Pastor H. Alvin Kuhn.

Mrs. C. William Peery of Bluefield, W. Va., was re-elected president.



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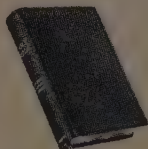
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VA.: ROANOKE . . .

With 171 new members received during the year, total synodical membership stands at 5,474.

Apportionment Receipts Lagging

ALMOST ALL congregations and pastors of the synod were represented at the 14 sectional church councilmen's institutes held across the synod last month.

Subject of the meetings was "a new look at our church," presented by the president and secretary of the synod. This included a discussion of the new organizational arrangement and what it will mean for local congregations and a report from the ULC convention in Dayton.

It was pointed out that the synod had received only 53.3 per cent of its total 1958 budget on Oct. 15. Strong emphasis was given to the ULC 40th anniversary.

Liberal Arts Are Basic

ROANOKE COLLEGE will hold a convocation on human resources, Dec. 6-7.

Dr. Edward T. Horn, III, will speak at the closing session on Dec. 7.

Four outstanding alumni of the college will participate in a panel discussion of "the role of liberal arts in training scientists" research, Dr. C. Harold Fisher, director of Southern Research Laboratory, New Orleans; medicine, Dr. Esther Clark Brown, Salem; education, Dr. James L. Godfrey, dean of faculty, University of North Carolina; and industry, Hartselle D. Kinser, president of Union Carbide Olefins Co.

Dr. Perry F. Kendig, dean of Roanoke College, will serve as moderator.

Marion College reports that current enrollment includes students from five foreign countries and 16 states and the District of Columbia. Pennsylvania, with 13 students, is the largest contributor of the student body outside Virginia.

Distribution by denominations finds Lutherans leading with almost half of the student body. Methodists are next with Baptists and Presbyterians following in close order.

— CHANGES OF PASTORATE —

CENTRAL PENNSYLVANIA

ARKE, E. MAHLON. From Flohr Church, McKnightstown. To Ascension Church, Lancaster.

AMMERER, DAVID S. From St. Paul's

Church, Littlestown. Retirement.

SHAULL, ROBERT K. From Trinity Church, Arendtsville. To St. John's Church, Catawissa.

WRIGHT, LAWSON, JR. To Mount Union Church.

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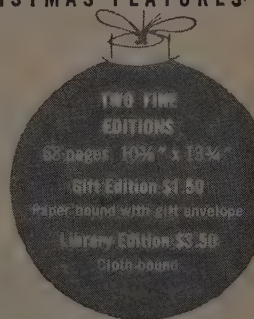
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CENTRAL STATES

SAMUELSON, DAVID. From St. Mark's Church, Waterville, Kan. To Emmanuel Church, Hoisington, Kan.

SHAFT, JEARALD. From St. John's Church, Schuyler, Neb. To graduate study.

GEORGIA-ALABAMA

OHSIEK, JOHN H., JR. From St. Matthew's Church, Rossville, Ga. To Ascension Church, Augusta.

ILLINOIS

HECKATHORN, FRED A. From Faith Church, Forreton. To Sedgewickville parish, MO.
MONTE, LENWOOD L. From Pearl City-Kent parish. To First Church, Decatur, assistant pastor.

NEW JERSEY

RINEHART, GRAHAM, T. From St. Mark's Church (supply pastor) and Christ

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CHMIDT, JOHN. From Indianola Church, Columbus, Ohio. To St. John's Church, Buffalo, N. Y., associate pastor.

PACIFIC SOUTHWEST

ARSON, PAUL A. From Walnut Creek, Calif., mission developer. To Napa, Calif., mission developer.

ROCKY MOUNTAIN

HAFFER, ELLIS U. From Messiah Church, Denver, assistant pastor. To Trinity Church, Laramie, Wyo.

SOUTH CAROLINA

AHL, GEORGE C. From Atonement Church, Laurens. To U.S. Army, chaplain.

NEBERGER, EVERETTE. From Grace Church, Rock Hill. To Redeemer Church, Charleston.

VIRGINIA

OBBS, JAMES K. From Blountville parish, Tenn. To Emmanuel Church, Roanoke.

DECEASED

MRS. CLARA FRANCES GROSE-LOSE SIEG, 85, of Harrisonburg, Va., widow of the Rev. Paul Sieg, former Lutheran minister and educator, died Oct. 25 at Staunton, Va.

Mrs. Sieg was a native of Burke's Garden, Va. Educated at Marion College and the Cincinnati Academy of Art, she was dean of women at Lenoir-Rhyne College from 1923-1926.

She is survived by two daughters, Miss Katharine G. Sieg and Miss Martha D. Sieg, both of Harrisonburg.

A funeral service was conducted Oct. 27 at Muhlenberg Church, Harrisonburg, by Pastor Dickson W. Taylor. Interment was at Green Hill Cemetery, Churchville, Va.

DR. ALBERT GRUNWALD, 66, pastor of First Church, Toronto, Ontario, died Oct. 2.

A native of Russia, Dr. Grunwald studied at Krupp Seminary in Germany. He was ordained in Canada in 1921 and received a master of arts and a doctor of philosophy degree from the University of Toronto.

Before assuming the pastorate of First Church in 1927, Dr. Grunwald served congregations in Petawawa and Conestoga, Ont. He was instrumental in organizing congregations of new Canadians in Toronto.

Funeral services were conducted at First Church, Toronto, by the Rev. Harold Brose, the Rev. Carl Cronmiller, the Rev. Norman Berner, and Dr. John H. Reble.

Burial was at Pembroke, Ont., on Sept. 5.



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IN CONCLUSION

THE GOOD-LOOKING family on the cover of THE LUTHERAN this week is scheduled to move into the governor's mansion in South Carolina in January. J. Lindsay Almond is rounding out his first year as governor of Virginia.

Both men are United Lutherans, and no mere casual members of the church. One is now on the ULC Board of Pensions and the other is a former member of the Board of American Missions. Mr. Hollings told the Dayton convention that "I have been active in my church since childhood, through Luther League . . ." and is now a council member in St. John's, Charleston. The Almonds attend church regularly in Richmond.

IT'S NO NOVELTY for Lutherans to be prominent in political life in the Middle West where they are such a large part of the population. But it is a novelty in the South, and under present circumstances it's a rather uncomfortable novelty.

For these Southern men have gone on record repeatedly against racial integration. They couldn't be elected if they were suspected of being "moderates." Mr. Hollings found it necessary at the ULC convention in Dayton to speak against a mild resolution favoring integration because, he said, *"I wouldn't want to be asked later why I sat silent at this church convention and said nothing."*

That's just what Congressman Brooks Hays was asked last month in Little Rock in the lightning write-in campaign that defeated him. He is president of the Southern Baptist Convention, and hadn't protested when that church group urged its people to comply with the Supreme Court decision on integrating schools.

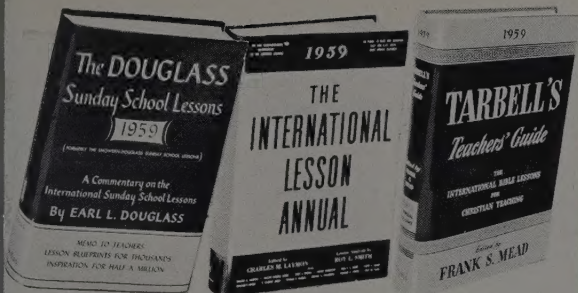
These Southern governors are aware that their church, along with most other American churches at their top-level conventions, have spoken in favor of equal rights for all people in public matters. The ULC convention in 1956 affirmed the statement that "Christian brotherhood is impeded by practices enforcing segregation" and that "consistent Christian living requires that men seek to accord to each other" such rights as "equal access to all public services, including those related to health, education, recreation, social welfare, and transportation . . ."

GOVERNOR ALMOND is now at the center of the hurricane in Virginia where the state's "massive resistance" to integration is slowly breaking up. I haven't any doubt that he knows exactly what time of day it is, and that he is ready with a strategy of retreat which must be followed. Governor-elect Hollings will most likely be in the same situation before his four years in office are ended.

I would prefer, of course, that these men might boldly lead their states along the road their conscience must tell them is right. But bold leaders don't often get elected to high offices. There has to be a lot of compromising in political life between things as they are and as they ought to be.

It seems certain to me that Christians in the South are going to come out of their storm cellars before long and insist on an orderly adjustment to equal rights for all. Southerners are not going to let themselves be dominated by racist gangsters. And I think that by the time the record is all in we will have reason for pride in two Lutheran governors in the South.

—ELSON RUFF



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